September 4
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great. Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days" (DOC. & COV. 64: 33-34).

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THE GIFT OF THE HOLY GHOST.

ELDER DON B. COLTON.

(*Concluded from page 550*).

THERE came into my office a few weeks ago, in the city of Washington, a middle-aged man whom I could tell at a glance was more than ordinarily well educated and cultured. Introducing himself, he asked me if he might talk to me a little while, and I told him he might. Said he: "I was educated for the ministry. I graduated from a college of theology and was ordained, and for ten years I was pastor of a church. Then the war broke out. I went as a chaplain with the regiment from my city to a foreign land. One night, as there was a good deal of sickness in that camp, I was out among the boys, giving them what comfort I could. My attention was called to a tent where an unusually sick boy was lying. Said the doctor to me: 'Go in there, you had better prepare that young man for the worst.'

"And I went in and said to the young man: 'Buddy, you are very sick?'

"'Yes,' said the boy with conviction, 'I am sick; but I am going to get well.'

"Something in his tone struck me with peculiar force. I went up and took him by the hand and said: 'Buddy, I am glad to hear you say that!'

"'Well,' he said, 'I say it and I know it is true.'

"I left the tent," said the major, "and went to others, but I could not get the words of the boy out of my mind; and before I could go to sleep, I went back again, and opening softly the tent door, I said to him: 'Buddy, are you asleep?'

"And he said, 'No, major, come in.'

"I went in and I said: 'Who are you? Where did you get that assurance with which you told me a short time ago that you were going to get well?'

"Then the boy replied: 'You probably would not believe me, but I am from Utah and I am a Latter-day Saint, and I have obeyed the revelation of God given to man upon which the blessing of health is predicated; and I have had a promise given to me by those who have a right to give it that I would return to my home; and the other night, when stricken with my illness, there came to me a witness that I knew that I was going to get well. And so, with that conviction, I am facing this ordeal.'

"Do you mean it?" said the chaplain. "Do you mean that you know whereof you speak?"

And the boy with earnestness replied: "Verily, I do."

Said this man to me, in relating this: "I left his tent; I wanted more knowledge concerning that faith. I asked the boy for books. He gave me them—the Book of Mormon, the Doctrine and Covenants, and others. I read them. All my religious life I have been seeking for a vitalizing force such as I felt that night in that tent in the camp in a foreign land. And when I returned to my home I sought out your Elders. I have listened to them; I have read more of your books; I can not stay away from it. I want more of that spirit; I want to feel what I felt and what I know that boy felt that night in France."

He came to our meeting the next day. I haven't time to relate all the steps leading to his conversion. I received a letter from him the other day, in which he said: "I must join your people; I must come out where you are. My soul can not find rest elsewhere. I know you have the gift of the Holy Ghost for which I have been seeking."

Is that a premium on idleness? It is the very opposite. It is the inspiration for more effort, for more research. He who has it, he who walks by its light knows that he can not be saved in ignorance, that he must search for knowledge, that it is the glory of God to possess it; but that he can possess it in its fulness only when he has the life-giving light that proceedeth from God and fills the immensity of space, and is given to those who obey, as a special Witness and Comforter to lead them into all truth. Then, when he does that, when he realizes it, he can appreciate the words written in this revelation which I want to read in concluding my testimony to you. He knows then what is meant by the language in the Scripture, wherein it says:

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and exercteth all things.

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever."

Does man need that, that spirit, the gift of the Holy Ghost? I ask you to view the unsettled condition of the world that has been brought about largely because truth has challenged error. When truth has challenged error and error stands unmasked, then men, seeing that, instead of turning to the fulness of truth, are rejecting it all, unfortunately. Truth is truth wherever 'tis found and should be accepted; also the spirit of truth, the spirit of light that comes from Him who is the source of all truth should be sought; and the two, industry, perseverance, coupled with inspiration, the result of the gift of the Holy Ghost, will lead men into all truth that ultimately they may reach the goal that Christ pointed to when He said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

That is the difference that the Latter-day Saint sees in his search for truth. Not that he would reward idleness, not that he would fail to work—he should search for it and find it out; but, in addition to that, seek the gift and power of God, the Holy Ghost that will lead him and assist him in his work and bear witness to him always of the truthfulness of any message which comes to him. It is not given exclusively to one man; it is given to all who will come into the fold, who will seek for it. All may know. The doctrine is not of man, it is of God.

I bear you my witness in the most solemn way that it is possible for me to assume, in the most earnest way of which I am capable, that the spirit of truth is in the Church, that it does follow the faithful believer, that it reveals unto men and women everywhere who earnestly seek it, the testimony that God lives, which, after all, is the greatest truth for which man should and can seek. And there is a real vitalizing force and power in "Mormonism" that leads men to works of righteousness, that fills them with mercy and justice and compassion, the spirit of obedience and virtue, and honesty, and the gifts which follow the Holy Ghost. The only danger you and I face is of falling away from its light, of wandering into by and forbidden paths that keep us from a full enjoyment of its blessings. I pray that God will help us not so to do, that He will keep us in the straight and narrow path that will lead us back into His presence in the end, in the name of Jesus Christ. Amen.

THE goal in life—greatest genuine happiness—comes from doing for others. There isn't a man worthy of the name who has not a message of better living which he should give to others.—JAMES M. ADAMSON.

MISSIONARIES.

George T. Kirby.

The question of missionary work, or evangelism, is of the greatest importance, when considered in all its scope. It is the greatest work in all the world. What constitutes a missionary? Not only the one who bears the message of the word of God, but the one who bears the message most effectively and understands it and lives it thoroughly. The missionary must have a personal acquaintance with the Savior, love Him, and also love his fellowmen. There are millions of people in the world who can not be reached by the Church as a body, and this great mass of humanity must be reached by our Elders through personal evangelism. God works for humanity through men and women. When He wants to warm a human heart, He takes another human heart and places it beside the one He wants to touch.

In the work of missionaries, we have a great teacher in the life of Christ. He won many of His followers through His personal efforts, rather than by His talks to the multitudes. If you want to be followers of Jesus Christ, you must be workers for Him. It may take sacrifice on your part to bear the message, but to the one who receives it, it means much. Self-control is one of the most conspicuous characteristics of missionaries. They accept poverty and adversity with serenity and cheerfulness, and pursue their purpose with an abiding sense of their personal responsibility. There are no limits to the possibilities of faith. The Savior invites us to a greater zeal; God knows our ability and what we do is done under the divine eye.

If we are to realize certain results, we can not minimize missionary labor. Christ's last commandment was, "Go ye into all the world and preach the gospel.' Three things must go with the preaching: humility, pure example, and aggressiveness as against sin—holding up before the world the living God.

The question has been asked: "What is the best way for a man to win his fellowmen to an active and useful life for God and humanity?" I would suggest: The most effective way is that of personal missionary effort. The humblest as well as the greatest men are to be used by the Lord in this persistent propagation of the Gospel. I believe that according to the modern working of God's providence will the world be saved, not so much by the striking efforts of great leaders as by the faithful toil of the rank and file of the men and women who follow Christ. Only one Niagara thunders forth its vapory anthem for one continent, but multitudinous meandering streams flow on their mighty mission of fertilization all over the land. Every Latter-day Saint should be a well-spring of salvation, that flows over and out to all thirsty souls who come within their range of effort.

It has been said that the Latter-day Saints are a peculiar people, and sometimes I have wondered in what did this peculiarity consist. Wherever we go, we find that we are somewhat different from the rest of mankind, so much so that we are pointed out and observed. In fact, we might say we are observed of all observers, when we go out into the world. Many times it has been said of our missionaries: "Your men are different from ours; they seem to be a different class of people." Why is it? Is it not the effect the Gospel of Jesus Christ is producing among the Latter-day Saints? If we are living in harmony with the teachings of the Gospel, it will have the effect to make those peculiarities still more pronounced. There is an influence that goes with the Gospel of Jesus Christ that is felt among the people of the world with whom we associate. I do not wish to convey the idea that we have so far advanced and become so perfect that we claim to be holier than the rest of mankind, but I do wish to convey the idea that there has been an effect wrought upon the world as a direct result of our religion. It has opened the eyes of our understanding. It has caused us to look at life from an entirely different view. We have been enlightened by the power of the Holy Ghost conferred upon us when we entered into covenant with the Lord. The peculiarity that is more prominent with us than with all others is the spirit of love. The spirit of the Gospel is the spirit of love, and there have been exhibitions of love in the whole career of the Latter-day Saints.

In pursuance of this quality, which so distinguishes us from other peoples in the world, our young men leave their fathers and their mothers, their wives and children, and go out into the world without remuneration to proclaim the glad message of great joy. Oh! what a wonderful manifestation of love towards their fellowmen. Where in all the world can such a thing be found, other than among the Latter-day Saints? There may be isolated instances of great devotion on the part of men who are sincere and honest in their motives; but where, upon the face of the whole earth, will you find a whole community who are willing to make this sacrifice, because of the love which they hold towards their fellowmen? The spirit of this work, the spirit that impels these young men to go out into the world, distinguishes them wherever they go, and manifests itself in the spirit of love. You do not hear of the missionaries of the Church of Jesus Christ of Latter-day Saints being full of hatred and venom and seeking whom they can destroy; you do not find them laying traps, or disseminating falsehood, nor doing that which will bring their opponents into discomfort. No; you will find them laboring for the salvation of the souls of the children of men. You will find them going from door to door, holding forth upon the corners of the streets, and encountering all kinds of opposition. You will find them proclaiming the fact that God

has spoken from heaven and restored to earth His everlasting Gospel. You will find them traveling without purse and without scrip, ofttimes going hungry, and submitting to great indignities and privations. These are not acts of men filled with the spirit of hate, but they are impelled by the spirit of love, a spirit to benefit and bless their fellowmen. There is a spirit of peace that accompanies them in their ministrations; there is an influence which they carry with them of which they themselves seem to be unconscious. They do not realize the great force and influence that is with them when they go out into the world. The influence that impels the Latter-day Saints is the spirit of the Gospel, which is the spirit of love. God is love, and if we possess His Holy Spirit it will manifest itself in acts of love. The man who is in possession of the Spirit of the Lord carries with him an influence that is a strange thing in the world, and it will cause those who come in contact with him to recognize the fact that he is different from the majority of mankind.

If the Latter-day Saints will allow their hearts to go out in sympathy and love for their fellowmen, and especially for the household of faith, their faith will grow stronger, day by day; they will increase in the knowledge of God, and their confidence shall wax strong in His presence, and this doctrine of the Priesthood shall distill upon their souls as the dews from heaven. Their whole being will be lit up by the power of the Spirit of God, and this power will make itself felt among the people of the world. This is the great advantage we have received in yielding obedience to the Gospel. It is in this regard that we are different from the rest of mankind. This is not saying there are not millions of good people upon the face of the earth who desire to do the will of the Lord. But I would say to such that if they will also accept the truth as it has been revealed from heaven, the same power, the same gifts and the same influence, will distinguish them from the rest of mankind. It is the marvelous power of the Spirit of God; the doctrine of the Priesthood distilling upon the souls of those who allow their hearts to go out in sympathy and love toward their fellowmen, and who manifest that love in going out into the world to proclaim the truth as it has been revealed from heaven. It is the same love that imbued the Savior of the world when He gave His life for the salvation of men. Greater love than this hath no man, that he will lay down his life for his friends. It is that love that impelled the Prophet Joseph Smith to lay down his life, and to go as a lamb to the slaughter. It is that love that impels the servants of the Lord in this day to take their lives in their hands and go into the world, which is full of hatred and prejudice against the work of the Lord. Those who rise up against the Latter-day Saints, what justification can they find in that? What spirit is it that imbues the men and women who dis-

seminate falsehood and misstatements, which have the result of arousing prejudice and hatred toward the Latter-day Saints? What spirit is it that impels men and women to raise their voices against men whom they know to be honorable men of virtue and integrity, for the purpose of blackening their lives, and making them appear in the eyes of the world as men of the vilest character?

Contrast this spirit with the spirit that animates our missionaries. It seems to be the heritage of the Saints to be hated of the world, and to have all manner of evil spoken against them falsely. It was so in the case of the Savior Himself. It was so with the prophets and holy men who have spoken under the inspiration of the Spirit of God. It is that which helped to distinguish them in the different periods of the world's history. They have always stood out prominent among the inhabitants of the earth, and their names have been had for good and for evil in all the world. The name of the Savior Himself was had for good and evil. The prophets of God have been despised and hated and stoned to death. The Latter-day Saints in this day and age of the world are no exception. They are spoken evil of by those who possess an evil spirit, and they are spoken well of by those who are honest in heart.

Having said this much about the peculiarities of our people, let us continue to be a peculiar people. Let our influence be felt wherever we go. Let it be said of us that we are indeed a peculiar people, in this, that the love of God abounds in our hearts, and that we seek to build one another up, not to tear down. When we come in contact with the people of the world let them feel that we have no spirit of hatred toward them, no spirit to tear down, but that in the depths of our hearts we desire to save their souls and to do them good. This Gospel is the Gospel of Jesus Christ, the power of God unto salvation; through the instrumentality of the Prophet Joseph Smith it has been restored to earth, never again to be taken away, and never again to be thrown down; those whom God has chosen to stand at the head of His people, to-day, are inspired of Him and possess the spirit of their calling.

SELF-CULTURE will never supersede worship, any more than golden lamps burning fragrant oils will ever supersede the sun; any more than digging and hoeing and planting will supersede sunshine and rain from heaven. Self-culture? Yes. By all means, and in any amount, but not as an end. When people look to ornamental gardening for the crops that are to feed the famine-smitten world and not to the pastures and prairies, as they lie in the light of the common sun, they will look to self-culture for the characters, the hearts, the souls that glorify God and lift and bless the world.—HENRY W. BELLOWS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, SEPTEMBER 4, 1924.

EDITORIAL:

FORMIDABLE ENEMIES—IGNORANCE AND SUSPICION.

A VISITOR from Utah remarked, the other day, that the most surprising experience he had had in his visit to Great Britain was to see the dense ignorance of so many of the people regarding Utah and the "Mormons." "Why," said he, "it is not uncommon to hear men, seemingly well-informed on other subjects, speak of Utah as part of Salt Lake City, or refer to it as a province or even as an island. A lawyer," he continued, "asked whether the marriage laws of Utah aren't different from those of other states." Our visitor was even more surprised when he learned that a street preacher had recently convinced his audience of the truth of his tirade against the "Mormons" by declaring that he "knew what he was talking about, because he had been a member of the crew on a battleship that had sailed into Salt Lake!"

It has been truly said that the ignorant classes are the dangerous classes; and in respect to the preaching and teaching of the Restored Gospel in England, this is found to be especially true. Those who are ignorant of the aims and purposes of the Elders prove to be next to the most vicious enemies of the truth. Those who know or even partly know what these purposes are, yet still maliciously malign the Church, and seize upon popular clamor to further their own selfish ends, are the most vicious. But if it were not for ignorance these latter traducers could not carry on their nefarious work of misrepresentation and calumny in press and pulpit. Unfortunately here in Great Britain, these villifiers and those who know least about the "Mormons," always make the most noise. "It is with narrow-souled people as with narrow-necked bottles," says Pope, "the less they have in them, the more noise they make in pouring it out." The honest, well-informed people seem content to go along their way, and say nothing.

Ignorance is nurse to suspicion; and these two combined form a pretty formidable barrier to the progress of Truth. When the Elders batter their way through the rampart of Ignorance, they find themselves still facing the adamant wall of Suspicion. It just seems impossible to eradicate the thought that the "Mormons" are a vicious people. With an obstinacy of nature, which in some ways has proved a national virtue, many Englishmen persist in their refusal to supplant that falsehood with

the truth that the Latter-day Saints are, as a Church, an upright, God-loving people. The following extracts from current newspapers illustrate how this suspicion, like a leech, persistently clings:

One, writing of the "Mormons" says: "Their religious faith is supposed to be strong, and their standards of sexual morality very high. *But* we have heard from time to time unattractive descriptions of the Mormons. . . ."

Another:

"All it ("Slanders Refuted") contains may be the essence of truth, *but* what is the idea of inducing English women and girls to go to Utah. . . ."

And another:

"The detestable practice of polygamy has ostensibly been abolished in Utah . . . *but* it is strongly suspected that it is still secretly practiced in the back settlements of the states." (Italics are ours.)

As examples of misstatements and gross ignorance, consider the following:

"Of course, they have their own book, which they say supersedes the Bible, but it was written by Joseph Smith of Utah, less than one hundred years ago."

And by another:

"In this country (England) we have quite enough cranks and faddists of our own, without importing further consignments from comic opera provinces like Utah."

To counteract such inexcusable ignorance and distorted views, the Church through missionaries, letters, innumerable tracts and pamphlets, and the press, has published irrefutable facts concerning the claims and ideals of the Church, and regarding conditions in Utah and other western states. Besides all this, chambers of commerce, commercial clubs, prominent officials in state and nation, and leading British authorities have given their testimony. In this issue are printed extracts from a letter written by the British commercial attache, who is part of the staff of the British Embassy at Washington, and who recently visited Utah. One would think that the practical observations of this prominent Briton would in itself contain sufficient light to penetrate the dense ignorance of such minds as imagine Utah "a comic opera province"; but it's doubtful. There is no brain so dull as the one poisoned by suspicion and fed by scandal.

The time has come, however, when true Britons ought to resent these villifying stories about the "Mormons" as a reflection upon the intelligence of the British nation. If they will not, all well-informed people may justly say: "The more one endeavors to sound the depths of their ignorance, the deeper the chasm appears."

David O. McKay.

"FIRM ROOTS."

"FIRM roots, gradual but substantial growth, an unusually wide distribution of wealth, a complete absence of poverty, a great destiny in national affairs, and a conscious determination to progress along right and enduring lines—these were the points that struck me most forcibly during my few days' visit to your interesting city. I hope to visit it soon again and to make a more intimate acquaintance with its life."

Thus spoke a distinguished visitor the other day, giving his impressions of Salt Lake City. The visitor was Mr. J. Joyce Broderick, commercial counsel for the government of Great Britain in America, attached to the British embassy at Washington. It was a gracious tribute, and coming from a man of Mr. Broderick's high position and standing it will have weight wherever it is read or heard.

"Firm roots . . . and a determination to progress along right and enduring lines." We of to-day may well be proud and grateful for the fact that the founders of our city and state carried this ideal. They built a solid foundation upon which the superstructure of the future might rest secure. Each sought to own his home and to make it a substantial and enduring center where prosperity and true happiness might abide. They looked forward beyond their own short lease of human life to the children and the children's children that should come after them. They planned and worked with the welfare of these succeeding generations in view. Their religious faith and their brotherhood gave to their efforts an added zeal of unity and purpose. They labored faithfully, and out of the beginning which they made has grown a great and prosperous commonwealth.

It is pleasing to be complimented by men of Mr. Broderick's type and standing. Not in vain glory are such eulogies received, but with sincere appreciation. Such tributes should impel us on to be all the more deserving.—Editorial in *Deseret News*.

BRITISH OFFICIAL SEES BIG FUTURE FOR UTAH.

SALT LAKE is a city with a great destiny, says a letter received recently by John James, British vice-consul at Salt Lake, from J. Joyce Broderick, commercial counsellor to the British embassy at Washington, D. C. The commercial counsellor of the British government was a visitor at Salt Lake a week ago.

The counsellor's favorable impression of Salt Lake, and keen analysis of the foundations on which the city rests are regarded as particularly valuable on account of the fact that his ability to judge such matters has been recognized by the British government in placing him as commercial advisor in the nation with which Great Britain holds the most vital economic interests.

In part the letter received by Mr. James from Denver follows:

"Salt Lake impressed me most favorably, both as regards the natural beauty of its situation and surroundings, the striking beauty of the architecture of some of its institutions, such as the State Capitol and the Mormon Temple, the exhilarating nature of the climate and the obvious prosperity and contentedness of the citizens.

"Before I reached Salt Lake at all, I was impressed by the varied industrial activity of Ogden, and this impression was increased at the capital—an industrial activity which seemed to me to have grown up gradually and to rest on very solid foundations.

"New enterprise was illustrated in a singularly striking way by the plant of the Columbia Steel Corporation at Ironton, which the officials of the corporation were kind enough to let me inspect. In the two and one half months of its operations, this plant has attained an output of three hundred tons of iron a day—a remarkable achievement—and plans have been skilfully laid for an almost indefinite expansion. It is destined, I think, to grow very rapidly, as the demand for iron in the Pacific and Mountain states grows larger in volume. At Salt Lake it is centrally situated, and can make quick shipment to all the large consuming centers in the western area.

"What applies to the iron works applies to Salt Lake City generally. Its location at almost equal distances by rail from Los Angeles, San Francisco, Denver, Seattle, etc., makes it an ideal place from which to organize the distribution of goods throughout the Western and Mountain states.

"I personally am interested in Salt Lake City, therefore, as an increasingly important commercial center, and as a distributing center for a large variety of British goods that can be sold in the western United States with profit to both countries.

"Firm roots, gradual but substantial growth, an unusually wide distribution of wealth, a complete absence of poverty, a great destiny in national affairs and a conscious determination to progress along right and enduring lines—these were points that struck me most forcibly during my few days' visit to your interesting city. I hope to visit it soon again, and to make a more intimate acquaintance with its life."—*Deseret News.*

MINUTES OF CONFERENCES IN DENMARK.

President and Sister David O. McKay visited the Danish mission, July 24th to 29th. During their stay, meetings were held in each of the three conferences. A number of Saints and many friends availed themselves of the unusual opportunity of listening to one of the Lord's chosen Twelve in this dispensation.

President and Sister McKay arrived in Copenhagen, Wednes-

day evening, July 23rd, direct from Gothenberg, Sweden. Sister McKay, because of illness, was unable to visit the conferences in Jylland.

President McKay, accompanied by President John S. Hansen of the Danish mission, left Thursday morning, July 24th, for Aarhus, the headquarters of the conference comprising the southern half of Jylland and the island of Fyn. All the Elders laboring in the conference met the visitors at the harbor. Upon the invitation of Mr. Hermansen, a prominent citizen of Aarhus, and an old-time friend of the Latter-day Saints, all went to his residence in Braband and enjoyed a delicious dinner.

A well-attended meeting was held at 7:30 p.m. Good singing was furnished by the choir.

President McKay, the principal speaker, chose the story of the Utah Pioneers as his subject, it being the anniversary of their arrival in the Salt Lake Valley. The speaker dwelt upon the remarkable achievements of the Pioneers and of the Church of Jesus Christ of Latter-day Saints.

President Hansen acted as interpreter for President McKay.

Elder Clifford W. Cook, of the London conference of the British mission, who was visiting relatives in Denmark, also spoke for a short time.

Immediately following the conference session, a meeting was held with the traveling Elders of the conference. Missionary problems were discussed, and instructions were given to the Elders.

Next morning, at 8 o'clock, the visitors left for Aalborg. A missionary meeting was held there at 4 p.m., and a public meeting at 7:30 p.m. President McKay spoke forcibly upon the evils of slander and misrepresentation. He showed the beauty of brotherly love and kindness.

After having traveled all day Saturday, the party arrived back in Copenhagen in the evening. Sunday, July 27th, semi-annual conference was held in Copenhagen.

The Sunday-school session commenced at 10:30 a.m., under the direction of Superintendent of Julius Tronier. A program, consisting of songs, recitations and musical numbers was given by the children.

Sister Emma Ray McKay spoke to the children, outlining the necessity of obedience to parents. She told a beautiful story to illustrate the subject.

President McKay spoke about the bad habits and evil influences that, like unseen moths, eat and destroy souls and undermine characters.

Elders Pehr Nielsen and Peter Anderson from Malmo, Sweden, and Sister Anna J. Hansen also spoke to the children.

Directly after the Sunday-school session, an officers and teachers meeting was held. President McKay and Sister Emma

Ray McKay delivered valuable and important instructions pertaining to the work of the auxiliary organizations.

At 3 p.m., an Elders meeting was held.

The final session of conference convened at 7 p.m. Many friends were present, and also twenty-three Saints from Malmo and eleven visiting Elders, three of whom were from the British mission.

Elder Clifford Cook of the London conference and Elder Anthon H. Lund of the Aalborg conference, each bore testimony of the divinity of "Mormonism."

President McKay outlined the only road to salvation, and explained the necessity of obeying the commandments of God in order to be citizens of His kingdom.

The choir rendered a number of hymns and anthems in a most pleasing manner.

On Monday and Tuesday, President McKay attended to important affairs connected with missionary work, and with Sister McKay made a visit to Elsinore. Tuesday evening, President and Sister McKay left for Berlin. The Elders and members of the choir were at the station and sang a number of songs to bid them farewell.

During the few days that President and Sister McKay were in Denmark they gained many friends, who look forward with joy and anticipation to a future visit.

JOHN S. HANSEN, Mission President.

A REMARKABLE MANIFESTATION.

PRESIDENT DAVID O. MCKAY is in receipt of a letter from an Elder laboring in the Swedish mission, recounting an incident which finally led to this Elder's conversion. The letter follows:

"This is the testimony which I received in the spring of 1890, before I became a member of the Church of Jesus Christ of Latter-day Saints. Whether it is a revelation or a vision, I do not know.

"When young, I was strongly inclined towards religion. I lived as uprightly as I knew how. I emigrated from my native land and had been living in the eastern part of the United States for about two years. Because I did not like it there, I decided to go to Seattle and settle down. My journey west on the railroad took me through Utah, and inasmuch as I had heard evil spoken of the people who live there, I decided to remain a few days just to find out for myself if the 'Mormons' live such low, demoralizing lives as the outside world had painted.

"To my surprise, I couldn't find a thing which I could accuse them of, and I realized that what I had previously heard was untrue.

"The time I had planned on spending in Utah was nearly up, and I had only a few days left of my intended visit. One night, I went to a party. There were not many there, but among those present was a good old man by the name of Anders Bjorkman. He conversed with me on different subjects, and finally asked me if I had come to Utah to become a 'Mormon.'

"I answered him that I never wanted to become a member of that religious faith. He asked me why. I told him that I was too much of an upright man to be a 'Mormon.'

"The kind old gentleman put his arm on my shoulder and said: 'My boy, it is only the upright in heart, both men and women, that can become members of our Church.'

"I did not answer, keeping my thoughts to myself, as I was then of a different opinion.

"He then asked me if I understood any of the principles of the Gospel as preached by the Latter-day Saints. I told him I did not.

"He said that I might borrow some of his Church works, and requested that as I read them to mark down each sentence or paragraph that did not agree or correspond with the Bible. It was agreed that we should converse on the subject some time later on.

"I borrowed the *Principles of the Gospel*, by Orson Pratt, with the full belief that I should be able to go through it in a hurry. I thought I knew a great deal of the Bible, as I had always studied it in earnest. I took the book, together with the Bible and a pencil and sat down, thinking to myself that I should soon be able to make a lot of pencil marks. I had not gone far when I came to a reference which I knew positively was not in the Bible. I said to myself: 'Now, Orson Pratt, you lie, and I am going to prove it to you.' Taking my Bible, I opened it at the place referred to, and found to my amazement that the reference was there. In order to convince myself of this, I read the passage through and through. When I had proved to myself that the passage was there, I felt as if someone had poured a bucket of cold water over me. A chill ran down my spine, and I felt as if my body would turn to ice.

"When I came to, I decided that I must continue on, and I began to weigh each word more thoughtfully. I came to another reference which I knew also was not in the Bible. But like the first time, the reference was there.

"As these references were not new to me, I wondered why I had not understood them in this way before. I sat in deep thought, with my face turned towards the east wall of the room, and I uttered, 'Oh, my God, is it possible that I, in my righteousness, still stand on false ground?'

"The wall, towards which I sat facing, disappeared, and I looked into space which seemed to have no end. I saw an innumerable multitude of people, and I heard a voice which said that all

these must be lost if something were not done for them. I did not understand this, but turned my face a little to the right. There I saw, as if in a cloud far away, a man surrounded by throngs of people. At times it seemed as if he were alone. I knew within myself that this was our Lord and Master.

"While my mind was concentrated on this, I saw that during the last days of His reign on earth, He organized a Church. And going out from this Church I saw bands and ribbons of an atmospheric nature, leading up into heaven. Thereby, I came to the conclusion that everything that is bound on earth is bound and recorded in heaven.

"At the same time, it seemed that I had a vision of Christ being crucified, and the thought that ran through me is unexplainable. At the same time, a voice said that it is necessary for the children of men to be redeemed.

"I turned and saw again these same bands and ribbons ascending heavenward. As I gazed on this, with wonder and awe, the vision seemed to slowly diminish in size; and finally it became so small that my gaze could not follow it, and it disappeared.

"I then heard a voice saying that the time had come when our heavenly Father had decided to establish a church in these the latter days, and that Joseph Smith was the best one fitted that lived upon the earth in this dispensation—that he was foreordained to establish this church.

"Again I saw this same church with these ribbons ascending into heaven. Then the same voice said that there is only one way through which man can gain eternal salvation, and that is through full obedience to the laws that were first established for the salvation of man. Furthermore, the voice said that Jesus Christ, the Firstborn in the spirit, was in the beginning ordained to be man's Forerunner, and that man must be His follower, that he must die with Him, be buried with Him in the waters of baptism, and be resurrected with Him.

"Then a voice plainly said that this is the Gospel eternal, and that I had the right to partake of it or reject it as I chose.

"I have related this as closely as possible, word for word as I saw it and remember it. In so doing, I have not taken any words from it nor put any words to it. I can testify that every word of it is true.

Norrkoping, Sweden. GUSTAVE SEAQUIST."

FROM THE MISSION FIELD.

Baptism.—Saturday, August 23rd, an impressive baptismal service was held in Sheffield (Sheffield conference). Two candidates were baptized by Elder Vernon P. Cole, and confirmed by Elders Lyle A. Riggs and G. Kimball Mellor.

Releases and Departures.—The following missionaries, honorably released from their labors, sailed for their homes Friday, the 29th ult., per s.s. *Montclare*:

David L. McKay, President Swiss conference of the French mission, and Associate-editor *Millennial Star*.

Golden W. Harris, South African mission.

Gordon H. Sears, South African mission.

Releases.—The following missionaries have been honorably released from their labors in the British mission:

John C. Bell, Scottish conference and President Ulster conference.

Fredrick D. Maughan, the Nottingham and the Newcastle conference.

William McKinley Oswald, the Nottingham, the London and the Scottish conference.

Rodney D. Price, the Newcastle and the Birmingham conference.

John C. Rowell, the Bristol and the Liverpool conference.

DEATH.

HANNAH.—Thomas Hannah, Jr., passed away at his home in West Hartlepool (Newcastle conference) August 3rd. Deceased was born March 10, 1894, in Jarrow, and was baptized and confirmed by Elder A. L. Stokes, April 27, 1907. Elder James L. Wheat dedicated the grave.

HANNAH.—Henry Hannah, the twenty-year-old son of Sister Maria Hannah of West Hartlepool (Newcastle conference) died at his home August 8th. Deceased was born August 9, 1904, in Jarrow, and was baptized May 5, 1915, by Elder V. E. Israelson, and confirmed by Elder J. G. Hancock. Funeral services were held at the cemetery chapel under the direction of President William A. Monson. Elder James L. Wheat dedicated the grave.

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